THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Glory to God in the highest, and on earth peace, good will toward men.*"—LUKE ii: 14.

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JOSEPH SMITH: A PROPHET OF GOD.

BY ELDER LEVI EDGAR YOUNG, PRESIDENT OF THE SWISS MISSION.

Man's first state was life and light,
The fellowship of God had made him so;
But down through the ages since time began,
He has toiled and strained and lost his hopes as man.

He is confused, there is no light, it seems,
He murmurs, hates, he mocks his fellow-men;
He breathes no prayer, he has no life to win,
His grosser thoughts become his joy, his sin.

But God lives beyond the cloud and plain,
He loves, He weeps, He opens His heavenly home;
He sees His children toiling on in vain,
And says to all, "I live, come back again."

AN ALLEGORY.

Many, many hundred years ago, when our ancestors were living their own simple lives in their own simple way, aud the heavens rained gold and the earth clothed itself with roses and lilies, the Fairy of Truth came from her home in the far off cloud-land, and began to wander in the haunts of men. Time had blessed her with all wisdom and all light, and in her journeys she met thousands of children, for she went into the home of the peasant and the castle of the rich. There she talked of piety and love; but all shunned her except a few humble children, who seemed to know her well. Often she saw on her travels Fame and Selfishness, and they were her sworn enemies; but

one day she met a little child, who was very sweet and pure above all other children, and as he grew his only love was for Truth. He became her happy messenger. He talked of his companion wherever he went, and held little children in his arms and blessed them. All who saw him felt a new life. But Fame and Selfishness were his enemies, because he was Truth's great advocate. After a while they captured him and hung him to a cross between two thieves, and great was his suffering, terrible was his death. Truth soon went back to the skies, and the world went on for ages in its own foolish way. Men sang songs and prayed to their gods. Error became their nearest friend, and they bowed to him and wandered into his haunts of vice and crime. He at last captured God's children, and they proclaimed him the "god of truth," and he strutted far and wide over the earth.

Many ages passed and the Fairy of Truth stayed far away, and wept because of the wickedness of men. But one day Father Time said to her: "Go to the earth, my child, and show men the way and the life." And Truth came to earth again, and found Error a powerful god, but one day, while wandering in the forests, she met a little boy in the attitude of prayer. She asked him his wish, and said he: "I am looking for Truth." "Good," said the Fairy, "I am she, and Love has led me to you." And the two took each other's hands and went through the streets, and from door to door of city after city. Error standing near laughed at them, and soon Fame and Selfishness, Ambition and Hatred captured Truth's partner and killed him. But she escaped, and to this day she is still to be found in the homes of those who make Love their guide through life.

II.

Joseph Smith, the Prophet of the last days, was born of humble parentage in the state of Vermont on the twenty-third of December 1805. His father was an honest farmer, and the boy Prophet was brought up in the old time way, when boys at a very early age learned the use of the ax and the plow. The ancestors of the Smiths were sturdy English people who emigrated to the colony of Massachusetts some time during the middle part of the seventeenth century. The boy Joseph was of a thinking disposition, and no doubt he lay many a night in the little old fashioned house in Palmyra and Manchester (state of New York) thinking about the religious confusion of the day. He had a divine faith in God and followed to the very letter the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The boy was hungry for light, and on a morning in the spring of 1820, he went into the woods and prayed. It was then that God the Father and His Son Jesus Christ appeared to him and announced the restoration in time of the Gospel plan of salvation. On the twenty-first of September 1823, the angel Moroni appeared and told Joseph that he was to be the instrument in bringing about the purposes of God in the last dispensation. Four years later, the angel of the Lord delivered to him the plates which contained the history of the ancient inhabitants of America. In May 1829, John the Baptist appeared to Joseph and to Oliver Cowdery, and laying his hands upon their heads, conferred upon them the Aaronic priesthood, "which holds the keys of the administering of angels, and

of the Gospel of repentance, and of baptism by immersion for the remission of sins." In June, Peter, James, and John appeared to Joseph and Oliver and conferred on them the apostleship to which they themselves had been ordained by the Lord Jesus Christ over eighteen hundred years before. The Church of Jesus Christ was organized by the Prophet on the sixth day of April, 1830. During his entire life from this time on, he was beset on every hand by the enemies of truth, for Satan was determined to destroy not only the Prophet, but the Church of God on earth. His life was that of a true man of God, for his was the soul of the true prophet. In June 1844, after accomplishing his great work, the Prophet was killed by a mob in Carthage jail, in in the state of Illinois.

III.

Joseph Smith was born at a new epoch of the world's history. The United States was but a "plucky fledgling," healthy, vigorous, and ardent in hope. A new nation had just been established, a nation that declared for the first time in the world's history, religious liberty for all. Man had learned to respect himself as man. Old World ideas were of no use in a land where the soil was new, and where nature was inviting the best that was in human nature. A big, broad country was to produce in time a big, broad people, and before many years the world was to have a great many things that men had never dreamed of before. The age of invention was about to dawn, and the hardy pioneer was forcing his way into the wilds of the far west. The ax and the pick, the plow and the horse were his best friends, and with these he was laying a wonderful foundation for future generations. The fundamental law of American life, the law that in time is to judge all religions and all men was fast being developed. With the new age, with the new people came a renewal of the Gospel of Christ. Its progress has only been in keeping with the progress of the age.

In the early days of the Republic, the people as a rule were religious and God-fearing. But frequent were the agitations in parts over the subject of religion, and many were still clinging to the superstitions of the ages. Religious organizations were splitting every day, and the writings of Voltaire in France and of Tom Paine in America were producing a wonderful effect on the minds of all classes of people. As days came and went, people were more and more confused over the subject of salvation, and when it came to Bible interpretation, they were totally in the dark. And yet how true are the words of one of our own Utah poets:

> "Creeds, causes, systems, sacred and profane,
> True mixed with false adored by minds sincere—
> Think not 'tis error buoys them o'er the plain;
> Truth is their life, their star, how wide they steer!"

People were not only stirred religiously, but in other ways as well. Practical scientific ideas were revolutionizing thought. First came the steam-boat and then the railroad. A few years brought the McCormick reaper and the sewing machine, the telegraph and the cable. How in keeping with the development of the thought of man was the restoration of the great Gospel plan of salvation! And right here let us remember the fact that as man has de-

veloped in scientific and philosophic ideas, and in putting into practice the many theories of the genius, all development and increased intelligence have pointed to the divine truth of the work of the Lord, and the authenticity of the work of the Prophet of the last days. There are many channels to truth, and all are leading to the one great goal. Surely Tennyson wrote well when he said:

> And I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are broadened with the process of the suns.

Science, art and philosophy all have their places in the world of education. It took a Laplace, a Darwin and a Tyndall to look into the heart of nature and to read nature's laws. It took a Raphael, a Van Dyck, or a Corregio to put nature in all of its sublime colors on the canvas. Plutarch, Plato, Shakespeare and Carlyle have given us the divine thoughts of men. It took a Kant, a Spencer and a Spinoza to carry us into the realms of philosophy, but it took Joseph Smith to open the channels of all truth through the power of revelation. And this is the power that will teach men all laws, all principles, all truth.

IV.

Joseph Smith's first statement to the world was that he saw God and heard His voice. It was in the spring time, when all nature seemed at peace, and the first fruits of the new sun and warm earth were coming forth. The oaks and the pines nodded a goodwill to all, and the birds sang joyfully. The daisies nestled under the big trees, and the trees guarded them tenderly. Everything was aglow with radiancy, when the young boy kneeled in the forest and opened his heart to his Maker. He had simply done what the Lord has told all of His children to do. God spoke to the innocent lad, and announced to the world through him that His holy laws and ordinances were not on the earth. He was told from this time on to prepare his heart and mind for the great work of the future; so this boy but fourteen years old declared to the world that God had again spoken from the heavens. Artists have painted the "Crucifixion," the "Birth of the Savior," the "Garden of Eden," and the "Burial of Moses." Here is a subject, "Joseph Smith's First Prayer," that our own artists can make a study of. No subject could be more beautiful.

Through a commission from heaven, Joseph Smith became the founder of the Church of Jesus Christ here on earth in these the last days—a great claim, but one that is backed up by his writings and work. One thing the Christian world must always remember, the Prophet never preached Joseph Smith, but it was always the glory of God and His kingdom. The writer remembers talking once to the minister of the English church in Friedenstein Castle in Gotha, Germany, and said the reverend gentleman: "My friend, the idea of revelation is a most beautiful principle. To think that God our Father would talk to us—why nothing could be more ideal to contemplate, but that sort of thing is impossible." This is indeed an out and out confession that the Christian world does not know the true Gospel. God is omnipotent, all merciful and all loving. He is our Creator, and is infinite in His government, and infinite in His love for His children. God must have a perfect law of

living, and as man is His child, God naturally speaks to him and is going to give him principles by which he can attain the truest happiness. Can there be a more beautiful conception of man's relationship to the Deity than this? And this was but the assertion of Joseph Smith.

V.

One of the most scholarly papers ever written on a subject is that giving the Prophet's ideas on powers and policy of the government of the United States. Some of his theories have already been put into practice in the state of Ohio—namely that of making schools out of the prisons and educating the criminal, thereby reforming him. Had his ideas on the slavery question been accepted before the Great Rebellion, what a saving it would have been to America, and how many happy homes would have been preserved! The Prophet was nominated for the presidency ef the United States in 1844, not that he expected election by any means, but he desired to bring the sufferings of the Saints before the government. Listen to some of his words:

"Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards; and without hypocrisy, the constitution, when it says, 'We, the people of the United States in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America,' meant just what it said without reference to color or condition, *ad infinitum*.

"The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of *equal rights* as appears in said constitution, ought to be treated by those to whom the administration of the laws is entrusted with as much sanctity as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars, should bear witness. . . . Unity is power; and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties to foment discord in order to ride into power on the current of popular excitement. Nor am I less surprised at the stretches of power or restrictions of right which too often appear as acts of legislators to pave the way to some favorite political scheme as destitute of intrinsic merit as a wolf's heart is of the milk of human kindness."

From these words how easily one discovers the fact that the Prophet understood the political condition of the day. He read the hearts of such men as Henry Clay and Martin Van Buren as if they were open books. He understood the course that the government at Washington was pursuing. But let us read more from the same document.

"Advise your legislators, when they make laws for larceny, burglary or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debt is a meaner practice than the savage tolerates, with all his ferocity. '*Amor vincit omnia!*'

"Petition, also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy and shame.

"Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands and from the deduction of pay from the members of Congress.

"Break off the shackles from the poor black man, and hire him to labor like other human beings; for 'an hour of virtuous liberty on earth is worth a whole eternity of bondage.' . . . Make honor the standard with all men."

Here is ethical reform. Joseph Smith many, many years ago advanced that great truth which all economists know to-day to be true. Slave work can not produce the results that hired labor can. And the Southern States, not understanding this point, made the great blunder in their history.

VI.

Joseph Smith was the means of giving to the world a book that has caused the wisest of men to ponder. It treats of the history of the ancient inhabitants of America. Regarding this work, the conscientious reader must come to one of two conclusions: either that it is the work of a scholar as great as was Kant or Bacon, or that God revealed to the prophet the plates from which it was translated. It is a greater work than Newton's "Principia" or Laplace's "La Mechanique," for it gives the solution to the great questions of the human heart, namely: What are we here for? what is after life?

Our Prophet of the last days through divine inspiration has left us ideas on all phases of learning. He laid down a philosophy of life, and declared to man the plan of redemption, which only humble, prayerful study can make man understand. He has embodied in his teachings an ideal here on the earth. He saw in man grand capabilities and powers, and pointed out the exact way in which he can become virtuous, great and free. His life is a very proof of the fact that "the pure in heart can see God." Joseph Smith's teachings were utilitarian, yet very ideal. He lived a life of sacrifice, thereby teaching one essential thing in life—love. He had a sublime feeling for the external world, and every confidence in the development of the human race. He taught faith and good works, that the "glory of God is intelligence," and that knowledge—real knowledge—is the path that leads to heaven. To him the universal brotherhood of mankind is the ultimate end of society; and his assertion was that work with faith in Jesus Christ would finally bring the race to this perfection.

Joseph Smith has been a much misunderstood character in history. And yet what has been the record of all great men, especially prophets! The story of the ages answers the question over which the muse of history will some time have to weep. How true has Temilron, a Frenchman, written: "Men's eyes do not focus well enough to note the advent hour of the world's Messiahs. By bypaths and not by thoroughfares or by highways does truth come to its kingdom among men. Good never gallops to victory here in this earth, nor in any instance does truth march to its crown in a dress parade. It enters its kingdom always by Golgotha, a jeering mob brandishing sticks accompanying, even its disciples following afar off, the women standing nearest, and is lifted to its crown on a cross between reviling thieves."

VII.

Time tests the efficacy of all things. The work of the Prophet of the last

dispensation stands before the world and invites the study of all conscientious people. One thing is sure; nothing can ever destroy it, for it is the plan of our Maker. Every day, men see it in a more beautiful light; the ages will bring it a universal acceptance. The dreams of the ancients must come true, the work of the Prophet of the last days and of those that follow him will redeem the world. The future is glorious as we meet it, as we anticipate it. It will bring us the realization of all things, both human and divine. Well has Tennyson sung:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonders that should be:
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.

Heard the heavens fill with shouting, and there rained a ghastly dew.
From the nations airy navies grappling in the central blue;
Far along the world wide whisper, of the south wind rushing warm,
With the standards of the people plunging through the thunderstorm;
Till the war drum throbbed no longer, and the battle flags were furled
In the parliament of man, the Federation of the world."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

THERE were 346 patients in the state insane asylum at Provo, October 31st.

THERE were fifty cases of small-pox reported at Murray, Utah, two weeks ago. One death had occurred from the disease.

THE condition of Apostle Brigham Young was at last report considerably improved. He was not, however, out of danger.

THE Oregon Short Line Railroad voluntarily raised the wages of its switch-men and yard foremen ten per cent on the first of December.

IT is reported that the Kimberley-Buhl syndicate will spend $30,000,000 in the development of the iron industry in Iron county, southern Utah. One third of this amount is to be expended in railroad building.

DURING the last twenty-eight years the average temperature of Salt Lake City during December has been thirty-three degrees Farenheit, and the average precipitation of rain and melted snow has been 1.64 inch.

SIXTEEN inches of wet snow fell about Thanksgiving day at Torrey, Wayne county. This is the heaviest storm at that season of the year that has fallen for eighteen years. Although the cattlemen must begin feeding a month earlier than usual, yet both stock-raisers and farmers rejoiced in the early snow.

MRS. JANE CLIFTON HOLDING died at her home in Salt Lake City, November 26th, from typhoid fever. The disease was contracted while watching over her injured son at the St. Marks hospital. The care and anxiety broke down her health. The funeral was one of the largest ever held in the Fifteenth ward of Salt Lake City. Deceased was born at Loxley, Warwickshire, England, January 24, 1853 and emigrated to Utah in 1871.

MR. AND MRS. EDWARD D. COX were caught by a blizzard in the Sanpete mountains while returning from Orangeville to their home at Mona, recently. They were out several days and suffered terrible exposure. Their horses became exhausted and they were compelled to leave them. After wandering around for many hours they were finally rescued. Mrs. Cox was in such a condition that her feet and all her fingers except the right thumb had to be amputated. Mr. Cox suffered less.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 18, 1902.

EDITORIAL.

THE BURIAL OF THE SAINTS.—In many parts of the European mission the Elders find difficulty in attending to the burial services of the dead as they would desire to carry them out. In some of the countries the Saints are not recognized by the law as a sect, and enjoy few privileges of worship. Wherever possible the simple burial, so characteristic of the Latter-day Saints, should be given. We do not look on the death of the faithful as a "leap into the dark," or any regrettable change to those who are called home, and no effort is made to shroud the last rites in gloom. Every burial should, if possible, be accompanied by a meeting of relatives and friends about the corpse to listen to prayer and songs of praise to the Lord, and words of comfort and instruction to the living. Lessons from the life of the deceased and explanation of the grace of our Savior who has brought the resurrection to all and salvation to those who serve Him, are appropriate for such an occasion. And when the mortal remains are lowered into the grave, a prayer of dedication should be offered by an Elder and the power of the Lord be invoked to preserve the corpse from disturbance in its final resting place, and to raise it to life and immortality on the morn of the first resurrection.

We notice that this custom of the Elders taking charge of the funeral service is more common in Great Britain than on the continent. We have before us a little leaflet containing the hymns sung at the funeral of Sister Elizabeth King, at Oldham, the services being conducted by Elders Jordan, Folsom and Birchall. The occasion, sad though it was, will live in the memory of those who were present as a time of comfort and consolation. In Christiania, and possibly in some other places, the priest permits an Elder to officiate in the little chapel before the corpse is carried to its resting place, but in most places we believe the Elders attempt no more than to dedicate the grave. Nothing should prevent, however, that services be held in the home, if they cannot be held at the chapel, and then if the priests of the state churches wish to read prayers and cast dust on the coffin, they may of course do so. In no case can there be any objection to the Elder's prayer of dedication over the grave.

In some countries there is a custom of inviting those who attend the funeral to food and refreshment. The feeling that those who come will expect such treatment has in some cases made the family hesitate to hold the services in their homes and to invite the Saints to attend. No such feeling should stand in the way, for it is much better that this custom, not any too appropriate in

itself, be dropped if necessary, than that the beautiful service over the dead be wanting.

Arranging for a New Chapel in Stockholm.—If the plans of President Anthon L. Skanchy be carried out successfully the years 1902 and 1903 will be very important in the history of the Scandinavian mission. Our readers will remember that on the fourth of last July, President Lyman offered the dedicatory prayer in the new chapel at Copenhagen, which has been built during the past year. At the present time the new building in Christiania is being rapidly raised. This stands on the site of the old one, which had to be torn down on account of the sinking of a part of the foundation. It will be much larger than the old hall and for a time at least will suffice for the large congregation that assembles in the Norwegian capital.

Now, the building of a chapel in Stockholm is being actively discussed, and measures are being taken to obtain suitable quarters for the worship of the Saints in that city. Very many difficulties lie in the way of renting a better hall than the one now in use. Prejudice in many quarters is extremely strong, although the promptness with which all obligations of the Church have been met is almost proverbial among those who have had dealings with us in that city. The Saints have long desired to have a place of their own in a respectable, central location, and the prospects now seem good for their desire to be fulfilled. Our people in Sweden are subscribing, and are in hopes that the Saints at home will come to their rescue and help them out. If the building in Stockholm is decided upon and is reared by next fall, as President Skanchy is sanguine it may be, the work of placing a respectable chapel in each of the Scandinavian capitals will have been accomplished in two years. We hope that our friends in Scandinavia may succeed, for we desire that all classes of society may have an equal opportunity of hearing the glad tidings of redemption.

Conferences Completed.—President Lyman has now held the last of the fourteen semi-annual conferences of the British mission for the year 1902. In attending them he has traveled three thousand five hundred miles. The gatherings of Elders and Saints to receive instruction and encouragement, to hear reports of the condition of their conference, and to vote for the officers of the Church have been very enjoyable. A goodly number of strangers have attended the meetings, and there have been almost no cases of disturbance from uncivil persons. The condition of the missionaries, as shown in the priesthood meetings, is excellent. They are in the path of duty and making commendable progress.

J. J. C.

Ninety-seven years ago on the twenty-third of this month Joseph Smith, the Prophet, was born. Almost a century has passed now since that important birth. It has certainly been an epoch of wonderful events. All should read the excellent article on Joseph Smith, written by President Levi Edgar Young, that appears in this number.

In Turkey the Elders travel about singly and labor for months at a time

among strangers without seeing a fellow-laborer. This seems a very hard lot, especially as the country is not a healthful one, the language is very difficult and the people are not always trustworthy. The Elders are very courageous, however, and spend three or four years in that field, unpaid and paying their own expenses, which are especially heavy in the East. Is there anything in all the sects of Christendom that can compare with such devotion?

ARRIVALS.—The following Elders arrived in Liverpool per s.s. *Californian*, December 11, 1902: For Great Britain—Wallace Calder, Mill Creek; Edwin A. Bingham, Wilson; Roland J. Freeman, Burton; Frederick Barker, North Ogden; Orson B. Calder, Vernal. For Scandinavia—Lars P. Larson, Cleveland; Hans J. Hansen, Richfield; Don C. Sorenson, Ephraim; Franklin O. Hales, Milburn; Olaf E. Anderson, Salem; James C. Johnson, Logan; Ole H. Anderson, Hyrum. For Germany—Orrin L. Miller, Union. For Switzerland—David Hirschi, Rockville; Alma Hochstrasser, Cardston.

With the Elders who arrived on the 11th inst. was William D. Williams, of Salt Lake City. He will visit relatives and friends and search for genealogy.

APPOINTMENTS.—The Elders for the British mission who arrived on the 11th inst. were appointed to labor as follows: Wallace Calder, Liverpool; Edwin A. Bingham, Grimsby; Roland J. Freeman, Nottingham; Frederick Barker, Bristol; Orson B. Calder, Manchester conference.

THE WELSH CONFERENCE.

THE semi-annual Welsh conference of the Church of Jesus Christ of Latter-day Saints commenced with a priesthood meeting at 2:45 p.m. Saturday, December 13th, at Cardiff, Wales, President Henry C. Wynder being in charge of the meetings. The traveling Elders gave their reports for the last six months, ending November 30, 1902. Apostle Francis M. Lyman was present and gave some valuable counsel and instructions to the Elders.

On Sunday, December 14th, the public services were held at 188 Cathays Terrace, commencing at 10:30 a.m. The following Elders were present: David S. Thomas, Joseph B. J. Hawkley, George E. Gibbey, John W. Gardner, Isaac C. Morris, Alexander Gregson and David W. Davis of the Welsh conference, and Edward J. Gardner, who has been released from his labors in the Bristol conference to return home.

After the usual opening exercises the sacrament was administered by Elders Gregson and Davis. President Wynder then welcomed all present and desired they should have an enjoyable time. He read the report of labor done in the Welsh conference for the last six months, ending November 30th. He also presented the general and local authorities of the Church, and these were unanimously sustained. Elder Gregson was the first speaker, and was followed by Elders Morris, Gibby and Thomas. All bore their testimony to the truth of the Gospel, and their willingness to continue in the work of spreading it. Brother William Williams of Malad City, Idaho, U.S.A., mentioned some of his experiences since he joined the Church of Jesus Christ of Latter-day Saints, and bore a faithful testimony to the truth of the Gospel. Pres

dent Lyman then gave some very encouraging remarks, and showed the benefit obtained by attending to our duties. He called attention to the fact that though only a few were present yet their condition was just as pleasing to the Lord as if there had been a great assembly. Our duty is to be where the Lord desires us, even though it be on a bare rock and alone. He will find the best possible use for us if we find out His will and be thoroughly devoted to Him. Benediction by Elder Davis.

Conference reassembled at 2:30 p.m. Elder Hawkley said that a portion of the Spirit of God is gained by attending the meetings. He referred to the children of Israel and the Nephites and Lamanites and the manifestation of God's power and blessings to them. Elder Davis stated his desire to remain faithful to the end and his willingness to do all in his power. Elder John W. Gardner said that we sustain the authorities of the Church by obeying the laws of God. Brother Robert J. Walker then told some of his experiences and bore testimony to the truth of the Gospel. Apostle Lyman spoke of the Spirit of God and the necessity of having it with us, and gave some very encouraging remarks.

Evening services commenced at 6:30. President Wynder was the first speaker. He referred to 1st Corinthians ii: 9, 11, and stated that it was only through obedience that the Spirit, which searcheth the deep things of God, may be obtained. The servants of God in all ages receive the blessing of the Lord by His revealing His mind and will to them, and by their obedience to the same. Elder Edward J. Gardner referred to Matthew vi: 20 and advised all to lay their treasures in heaven, and said it was a blessing that our father Adam had broken the law that we might be permitted to obtain this earthly tabernacle and gain our salvation. He advised all to live in obedience to the laws of God.

President Lyman spoke of the restoration of the Gospel in the latter days by the ministry of authorized angels who restored the long lost priesthood to earth. He told what every person must do to be saved. There are certain essential things and if one is missed salvation does not come. Every person must be baptized in water for the remission of sins and receive the laying on of hands for the reception of the Holy Ghost, but he may be properly baptized and confirmed by one having authority and if he has not repented or if he has no faith, the work is in vain. Benediction was pronounced by President Lyman.

JOSEPH B. J. HAWKLEY, Clerk of Conference.

THE USE OF THE EYES.

"THE light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil thy body shall be full of darkness."

Two youths walk together in the streets of a great city at night. They say little to one another, each being occupied with his own observations and thoughts. There is much to see. They are passing through the slums, and the unwholesome air, the disorder and the influence of the place are felt by both. One looks upon all the wretchedness with a feeling of sorrow. He

sees the ragged children, beneath whose dirt and rudeness he knows are innocent souls, and he wishes he could do them good. He looks forward to their future with dread, for amid such surroundings their innocence will soon pass away, hope will die, and drunkenness, idleness, disease, misery and crime will probably mark the course of their lives. He looks upon the people and thinks what a strange family is humanity. Yet all are really one family, brothers and sisters all, with one Father, God. The wretched people who jostle him are ignorant and many are bad, but it is not altogether their fault. Possibly in the infinite existence of the soul, the experiences of these few years of life, dark years as they are, will be valuable. When the light of intelligence comes to them, as it will come, the memory of their mortality will make them feel a tender, abiding gratitude to the loving Father who has raised them from such depths.

The other youth sees also the humanity beneath the rags. He feels that in such disorder there can be little law, few ties, no conventional restraint. The strong man here can have his way. No one censures, everyone permits, and many are more than ready to aid. The dark by-streets are attractive and he peers into them. The low gaity of the public house falls not harshly on his ears. He would push open the door and see all that is there. His eyes scan the windows of the buildings, and his thoughts are on the evil that may be going on within.

The young men pass into the well-lighted streets of the better district. The change is in one sense a relief to both. One looks upon the well-clothed people of culture and intelligence and thinks of the contrast. He wonders how these would be, had they been cradled in dark, unwholesome homes and grown up as outcasts. He rejoices in their better fate, yet wishes that matters could be equalized somewhat. The ignorant might be educated and the hungry fed if the men and women whom he passes would give only of their surplus. Were that course followed, the expressions of pride and the mark of dissipation would be less noticeable on some of the beautiful faces that he sees. Yet all the faces interest him exceedingly. Each is different from the rest and he reads in each the manifestation of individual character. Not all are wholly good, but none are wholly bad. There are in some countenances the marks of industry, in others of idleness, in some of thought, in others of lightmindedness, in some of sacrifice, in others of indulgence; but all have a certain beauty, for in each he sees the image of God. He wonders at the infinite wisdom of the Maker, who could create so many characters. Each must have required forethought, for all are different. He thinks of the time when we shall be no more strangers to each other as we are here and picks out from the passing throngs possible comrades and close friends who may in the eternity be associated with him in fulfilling the glorious designs of the Universal Ruler.

The eyes of his companion are also busy. The brilliant lights from the windows and the street lamps fall on the fashionably clothed people who are streaming by. His critical glance passes restlessly from one figure to another. His eyes love to meet those of foolish women who court such looks as his. The unescorted claim his closest attention. He sees beauty in the throng, but it is solely the beauty of youth, of the flesh. His are lawless eyes; there is no delicacy or restraint in them.

The two men pass to quieter streets as their walk nears its end. Suddenly they are addressed by a richly clothed female who crosses their path. Both understand perfectly the meaning of the rouge on cheeks and lips and the gleam of the wanton eyes. One recoils from the temptation and would hurry away, the other feels no shock but would linger. One presses on without answering a word to the bold temptress, and for very shame his companion follows him.

They part from one another when their evening walk is finished, and each goes to his home. Both have gone the same way and have seen the same sights, but how differently their eyes have seen. To one it has been an hour of instruction and elevating thought and sympathy; to the other, one of sin and degradation. The whole body of one is "full of light;" the body of the other is "full of darkness," and "how great is that darkness!" The time has given to one increased preparation to help uplift the human family, the children of God; the same time has made the other more fully the tool of the Destroyer, the great enemy of God and man.

TWO USEFUL MACHINES.

In this age of invention we have almost ceased to be surprised at any new device whereby the work of the world is carried on with greater rapidity and more effectiveness. A favorite field for genius at present is in the transmission of intelligence, and the most wonderful recent success in this direction is, of course, the wireless telegraph and telephone. Two less important inventions, but by no means insignificant ones, are the electrograph and the stenodactyl, which have recently appeared, the first in America and the latter in France.

The electrograph is a very simple machine, made for the transmission of pictures for any distance on the telegraph wire. It represents five years' patient toil of two young men of Cleveland, Ohio, Thomas Mills and H. R. Palmer. The process of sending the picture takes only a few moments. From a photograph of the desired object a half tone metal plate is made by the ordinary process of photo-engraving. This plate is then bent into a half circular shape, covered with wax, and fitted on a revolving cylinder. A steel pin is then attached in such a position that it passes over the whole surface of the revolving plate. It touches only the higher parts of the plate, of course, and as the whole arrangement is connected with the telegraph, a succession of dashes is transmitted over the wire. At the other end, possibly one thousand miles away, a similar cylinder is revolved at the same rate, but instead of being covered with a plate it is covered with paper, and instead of the pin is a self-inking steel pen. Every time the pin touches a raised point of the plate the pen strikes a corresponding dot on the paper and naturally a correct copy of the original picture is soon in the hands of the receiving operator. The uses of this invention are many. The newspapers can now obtain cuts from distant points just as they receive dispatches, and the picture of the object of interest may be printed at the same time as the news concerning it. Officers can now send war maps over great distances just as they send dispatches. Peace officers can send the picture of an escaping criminal to all points where

he would be likely to be seen. The electrograph has been tried and found successful, and will doubtless soon pass into common use.

The stenodactyl is a typewriter for the writing of shorthand, and is the invention of M. Lafaurie, a Frenchman. This machine is adapted for phonetic spelling, and an operator can write upon it over two hundred words a minute. It is noiseless, simple and light, and can be used in the dark and by the blind. There are ten keys, one for each finger and thumb. The left hand writes the consonants and the right the vowels, and both hands may strike the keyboard simultaneously. The different letters are recorded on the paper by combinations of the keys. For instance, pressure of the thumb of the left hand on its key records the letter "l," pressure of the thumb, the ring finger and little finger records "j," and pressure of all five fingers produces "gl." On the same principle the vowel sounds are recorded. A syllable may therefore be written by one stroke of the hands. Writing on the stenodactyl can be very easily learned. After four months' practice of an hour a day persons have been able to write one hundred and fifty words a minute. Another advantage is that it is of the same value in all languages, for the operator writes by sound and not by the rules of spelling. The writing is recorded on a narrow strip of paper which unrolls automatically. Of course the writing, like that of ordinary shorthand, must be copied to be of practical use.

TO CURE HEADACHE.

It is always better to know and put in practice the means of avoiding sickness than to understand the cure for it when once contracted. Both however are valuable. Headache may be due to a number of causes, and a person in normal health can almost always avoid this affliction by proper care. The brain like every other organ, grows tired when forced to do too much work. Rest and sleep are the normal cures of the weary mind. Headache often results also when the blood does not supply fresh matter for building up the broken cells and does not carry away the waste. There are two general causes for this. If the blood is not able to discharge through the lungs, skin and kidneys the effete matter so fast as it should, the collecting of the worn out material from all parts of the body is retarded. Impure air, colds or other diseases bring about this result. If the blood does not receive from the digestive organs a sufficient supply of food, which when vitalized becomes building material for the body, it cannot reconstruct the worn tissues. This may be brought about by fasting or by indigestion of the food. It is a well known fact that if the stomach is in good condition, the head will nearly always be well also.

To avoid headache then, we should sleep sufficiently to ensure rest; while awake the mind ought always to be busy at something, but we should never worry at all. We should also breathe pure air, and to obtain this our houses must be well ventilated night and day. We must avoid catching cold. We should eat just enough suitable food for the stomach to care for, and by about ten times as much chewing as people usually do, prepare the food we do eat for digestion. To all this should be added of course cleanliness and plenty of exercise, and we shall be able to avoid many ailments besides headaches.

A simple and rather novel plan to cure nervous headache is given by *Science Siftings*. The sufferer should walk slowly backwards for a little while. As is natural, the ball of the foot should touch the floor first and then the heel. The theory of the cure is that the reflex action of the body brings about a reflex action of the brain. The pain caused by nervousness, which is said to result from too much going forwards, is relieved by this process of reversal.

CURRENT EVENTS.

VENEZUELA'S EXTERNAL TROUBLES.

It seems as though the combination of Spanish and Indian blood has resulted in an unstable, quarrelsome people. Impetuous, liberty loving and brave in battle, the peoples of South America certainly are, but judgment is lacking, and respect for governmental authority and the decision of the majority of the citizens is little developed. Instead of this disposition, so essential in a constitutional nation, the old tradition that the strongest chief should rule still has its influence upon the people. The result is that revolutions are occurring almost continually, and disorder and bad conditions generally prevail. Industry is crushed, and instead of the leaders of the people giving their thought to the fostering of peace and prosperity, they are fighting or preparing themselves to fight against traitors.

It looked as though a better state of things was at hand when the revolution in Colombia was quelled and that in Venezuela had about died out, but now a more serious complication has arisen. Many losses have been sustained by foreigners living in the Venezuelan republic during the wars and troublous times. The government seemed unwilling to make good these losses, at least at present. Several of the nations then sought to protect their citizens' rights, but Venezuela maintained that these matters were domestic and should be settled by local courts. Great Britain and Germany sought by means of diplomacy to secure satisfaction, but failing in this, sent an ultimatum to the Venezuelan government. Upon President Castro's refusal to consider this, diplomatic relations were broken off, and the English and German ministers left Caracas and went aboard their nations' warships.

Active measures were at once begun. Seven or more vessels of the Venezuelan fleet were seized by the warships of the two powerful nations, and most of them were sunk. A blockade was also instituted. This roused the people, and insult was offered to the captain and crew of the English steamer *Topaze*. An apology was demanded by the English and German commodores, who threatened that if it was not given by 5 p.m. they would destroy the forts of Puerto Cabello. President Castro offered the apology, and it was placed in the hands of the Italian consul who was making signals to the warships when they began the bombardment. The forts were destroyed with little loss of life. No attempts will be made by foreign powers to seize territory in Venezuela. The United States has submitted to Great Britain and Germany the request of President Castro to submit the whole matter to arbitration. The United States asks also that its vessels be permitted to pass the blockade, unless the ships of all nations are prevented from trading, and the tone of the note is that trading should not be stopped.

TO-MORROW AND TO-DAY.

To-morrow wealth may fly away, or turn to ashes gray;
But not the wealth of noble deeds and duty done to-day.
To-morrow fame's bright flowered crown may wither on the strand;
But not the laurel wreath of love, wrought by the helping hand.

To-morrow, when the ears are dull that long to hear your voice,
The loving words you spoke to-day will bid your heart rejoice;
To-morrow, when from silent lips the smile shall disappear,
You will be glad if through to-day they smiled when you were near.

Beyond the hills to-morrow smiles and beckons with her hand
To fairer fields of beauty in a mystic summer land;
But there the trees whose bending boughs the richest fruits display
Are common trees transplanted from the garden of to-day.

SELECTED.

DIED.

SLOAN.—At Manchester, November 15, 1902, Elizabeth Sloan; born at Chorley, October 6, 1825. Mother of deceased was Betsy March, the first person in Manchester to open the door to the Elders.

KING.—At Oldham, November 26th, 1902, Elizabeth King; born at Oldham, August 23, 1867. Deceased leaves a husband and five children and died a faithful Latter-day Saint.

PICKLES.—At the tender age of fifteen months, at Bradford, on December 5th, 1902, Dan Osborne Grimshaw Pickles, son of Sarah Emily Pickles; funeral services were held in the chapel at the cemetery and were presided over by President Franklin C. Moyle.

BETTERIDGE.—At the Women's Hospital at Nottingham, December 6, 1902, Elizabeth Amelia Betteridge. Deceased had lived at Hucknall and was 47 years, 8 months old. She became a member of the Church, March 3, 1879, and until death was a faithful and devoted worker in the Gospel. With her husband she was exceedingly hospitable to the Elders.

BRUERTON.—At 125 Mill Road, Wellingboro, Northants, George Wallace Bruerton, in his 72nd year, December 9th, 1902. Though not a member of the Church he always welcomed the Elders at his home and was known and respected by many.—*Utah papers please copy.*

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